

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 44.

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Vol. IV.

## LATEST MISSIONARY INTELLIGENCE:

From the London Evangelical Magazine for February 1820, received at the office of the Religious Intelligencer.

### SOUTH SEA ISLANDS.

Several letters have just been received from the missionaries in Otaheite and other islands, which are dated in May, June, Oct. and Nov. 1818; they all confirm the information previously received.

#### OTAHEITE.

*The following letter from POMARE, King of Otaheite, addressed to the Rev. Dr. Haweis, of Bath, was received the 1st of January, 1820.—Translated by Mr. Crook, one of the Missionaries.*

*Tahiti, 3d of Oct. 1818.*

DEAR FRIEND—May you be blessed and your family with the salvation of Jehovah the true God. Your letter, written on the 1st of Aug. 1817, has reached me, and come to hand, and the books also. It was on the 18th of August, 1818, that they came into my hands.

I was startled at the reception of your letter, for I thought that you had been taken away by our Lord. The small watch which you sent me is in my hands, and remains with me as a keepsake for you, dear friend.

A society has been formed here in Tahiti. It was formed in May, 1818. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the Word of God. Our business is to send the property collected to you, at your place. That is our work at this time. The Chiefs at Tahiti have been made Governors. We have also a Secretary and a Treasurer. When it gets into the same order as yours, then it will do.

Next May we intend to establish a code of laws. Then all the people of

Tahiti will assemble at Pare. The laws will be established; and a consultation will take place. The faulty parts will be corrected; and when it is very correct, the people will return to their houses.

Your name has been given by me to the vessel which has been built here; I was urgent about it, for some said that it should have another name; but I said, No, the name must be the Hawies. The reason I was so urgent about it was because you were so very attentive to us of Tahiti; yea, and indeed all of you, for the Lord put the thought into your minds to send Missionaries here to Tahiti, that they might sound the trumpet and make known the way of life; and when the true and desired time of the Lord was come that it should spring up here, the Lord caused the comet to fly;\* Tahiti was stricken by that comet, and (the enchantment of) Tahiti was broken by that comet, yea, and all these lands also. This star is still flying, and at the time appointed by the Lord that it should light (trip) on a country, (the spell of) that country will be dissolved, until the enchantment be broken in all lands by the Word of the Lord. This word continues to grow in all these islands.

I have sent you the evil spirits (idols) which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is Taroa.

I also send you two little fans which the Royal family of these countries were accustomed to fan themselves with.—When the day of the festival arrived, and the King was prayed for, those were the fans they used to fan away the flies. This was an established custom among the princes in former times. The name of those fans is Nunaachau. They fas-

\* This is an allusion to a letter we have not seen.

tened them to the handle, and thus used them to drive away the flies. What am I to do with the little pearl box, which was enclosed in the parcel which you sent me? Had it been directed to me, it would have been right; but there is another name on it, that of the Queen of Lattakoo; that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marsden, at Port Jackson, that he may return it to you. If you write again I shall be glad. If it be agreeable, send me three books; one very large Bible: one good portable one, very small; and one book of geography. If it be not agreeable, very well, do not think evil of me, dear friend, for the small request that I make in the conclusion of my letter. We are well; and I shall be glad to hear that you are well also.

May you be blessed by Jesus Christ, the true King of Salvation, by whom we must all be saved.

(Signed)

POMARE.

Rev. T. Hawies, L. E. B. M. B.

*Extract of a letter from the Missionaries at Eimeo, dated 30th of May, 1818.*

The impression of St. Luke's Gospel, in the Taheitan language, is now completed; viz. 3000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the thirst of these people for this portion of the word of God, and it is matter of much concern to us, that great numbers must go without *any* for the present. Many of the inhabitants of the Palliser's, and other islands, to the Eastward of Otaheite, have also demolished their idols, and become professed worshippers of the true God, and 320 of them have lately come to these islands in order to obtain books. Some elementary ones have been given to them, but it grieves us that we cannot let them have more. Thus the leaven of the Gospel continues to spread among

the islands, and will, we trust, not cease so to do till it has leavened the whole lump.

Much readiness is manifested by the people in general to assemble to hear the word of God. Our congregations are large and attentive, and we have reason to believe, that the interests of that kingdom which 'cometh not with observation,' are advancing here. New places of worship are frequently opening, which, on such occasions, are generally crowded. On the 26th instant, (May, 1818,) most of us attended the opening of a very large place of worship at the west end of this island (Eimeo) belonging to the king. Pomare had requested our attendance on the occasion. This place had formerly been a rendezvous for the Arreoy Society, where they carried on their wicked and abominable practices. Public meetings were held here, and national and political affairs arranged and settled, attended with the most superstitious and idolatrous rites and human sacrifices. The congregation which assembled in this place made a very respectable appearance, the people being well dressed, especially the females, many of whom were habited in the English fashion. Not less than 3000 were assembled on the occasion. Brother Nott, preached to them from Isaiah, lxvi. 1, 2, 'Thus saith the Lord, the heaven is my throne, and the earth is my footstool,' &c. Suitable Taheitan hymns were sung, and prayers offered up, all appearing attentive, and the utmost decorum prevailed in this large assembly. We believe this scene would have greatly rejoiced the hearts of our honoured Directors, had they been present.

Another circumstance which wears a favourable aspect, and seems to indicate the advancement of the interests of religion, is the appearance of a missionary spirit among the people, and the formation of a Society for the furtherance of the Gospel, of which, the King is both patron and president.

On the second Wednesday in the present month (May) 1818, we had a general meeting, somewhat similar to your great ones at the Missionary Anniversa-



ry in London, at which, we trust, we experienced the presence of the Lord and received a token for good. In the afternoon, brother Nott preached out of doors to a large and attentive assembly, after which the King delivered to the auditory an address of considerable length on the propriety of forming a Society to aid the Missionary Society in London. Every member to subscribe a certain quantity of cocoa-nut oil, arrow-root, cotton, or a hog, annually. To urge and provoke them to emulation in this good work, he adverted to the formation of societies among the Hottentots, &c. in Africa, and to their contributing, where they have no money, their sheep and other property, for the furtherance of the gospel. He also reminded them of the labour they had performed and of the pains they had formerly taken for their false gods, and showed how trifling the offerings, they were now called to make to the true God were, in comparison with those they once offered to their idols, &c. At the close of his speech, he desired the people to signify their approbation of the plan proposed, and their willingness to consent to it, by holding up their right hands. This was instantly done, and not a hand was observed down in all the large assembly. Rules for the society have been drawn up in the Taheitean language, by Brother Nott, which are to be printed and put up in all places of worship throughout this island and Otaheite.

When the chiefs and people at the Leeward Islands are acquainted with these proceedings, and have the rules laid before them, there is no doubt that they will soon form similar societies there.\*

*Extract of a letter from Mr. Charles Wilson, Missionary, dated Otaheite, (Waugh's Place, Matavai,) 19th October, 1818.*

After the conversation-meeting last Monday, a man followed me to my house, and asked me whether it was usual and

\* An Auxiliary Society, we understand, has since been formed in the Island of Huaheine, and another is expected to be formed at Raitea, to include Taha, Borabora, and Marua.

proper for persons to weep when they prayed among the bushes. He said his prayers were accompanied with weeping. I asked him why he wept? He replied, that it was when he thought of his disobedience and rebellion against God, and of the love of Christ, and his death for sin and sinners; and when he thought of God's goodness towards him, and the return he had made, 'only bad behaviour,' as he expressed it, then he could not refrain from weeping.

*Extract of another Letter from Mr. Charles Wilson.*

The Brethren have sent home a few copies of the Gospel of St. Luke, which they printed at Eimeo. The press is now removed to Huaheine, and when Mr. Ellis wrote, Nov. 24th, 1818, the dwelling-house and printing-office were nearly finished, and they hoped to get the press to work again very shortly. So eager are the people to obtain copies of the Gospel, that it is thought, 10,000 will scarcely satisfy the demand.

Some of the brethren were about, if possible, to make another printing-press for Otaheite. We fear, however, that this is scarcely practicable; nor will it be necessary, as two additional presses have been sent out for their use.

*Extract of a letter from Mr. Darling.*

Mr. David Darling, in a letter dated Sept. 29th, 1818, speaking of the people's earnestness to obtain the Scriptures, says—'they were so eager for the books, that they caught at them with the utmost avidity, and would not wait till they were bound, but got them bound themselves. Indeed, it was remarkable with what diligence they got the skins of goats, dogs, &c. for that purpose, and from the observations they had made of our work, they bound them very strongly and neatly. The books were sold for three gallons of cocoa-nut oil each.\* Thousands have been grievously disappointed in not being able to procure them. Indeed, we believe that ten times the number might have been sold.

This eagerness for books is not confined to these islands, it has extended to

\* The value of which is but a trifle.

the islands in the Eastward. Some hundreds of people came hither, a few months ago, from *Anaa* (or Prince of Wales' island) in several large canoes, to procure books. Indeed books are become the most valuable property in these islands; and in addition to the blessed effects produced by the Holy Scriptures, in directing these poor people in the way of life, they excite them, more than any thing else has done to industry, to which they are naturally averse, for any native will now exert himself to procure what will purchase a book. Indeed they not only esteem the books themselves, but look upon them as the most valuable articles they can bestow upon others.

We wish to carry on the printing with spirit. An edition of 10,000 copies of Luke, as many of Matthew, and of the Acts (which are in a course of preparation, and will be ready by the time we obtain paper) will not be too many for the urgent calls of the natives.

#### INDIA.

MADRAS MISSIONARY MEETING, MAY, 1810.

*Letter from the Rev. R. Knill, Missionary, on his voyage home, on account of the state of his health.*

Indian Ocean, Ship Richmond, }  
June 30, 1819. }

It will be gratifying to you, my dear sir, and it will gladden the hearts of our friends to know, that while you were celebrating the Missionary service in the metropolis of Britain, we were engaged in the same delightful work in the idolatrous city of Madras. Our spirits united with the thousands of the British Israel in adoring our matchless Redeemer. Our united prayers ascended to the mercy-seat for the prosperity of Zion. 'Thy kingdom come. Thy will be done, O Lord.'

The meeting was peculiarly interesting. We felt ourselves surrounded with idolaters. The business was conducted by those whose life was to be spent in the missionary cause. Our funds were raised by many who had received eternal blessings from the labour of your Institution, and who count it the highest honour to promote the Divine glory.

Yes, sir, some have ascended to heaven, and many are travelling thither who will praise God for ever and ever that you sent the gospel to them.

Mr. Traveller, and one of the Church Missionaries, preached on the occasion: Mr. Lynch, Wesleyan Missionary, and Mr. Griffiths, Baptist Missionary, assisted in the devotional services. Several solemn and affecting speeches were delivered. I was appointed to address our juvenile friends; but when I arose, and beheld the dear people from whom I had long been separated, and from whom I was soon to be separated for ever in this world, the sight overwhelmed me: and I could only weep when I wished to speak. It seemed to intimate to me that my work was done—my tongue silenced—my mission ended. As no account has ever been transmitted to you of the origin of our auxiliary, I will send you the following extract from my journal:—

'Every heathen city, like that which the Apostle beheld, is wholly given to idolatry; and, as a natural consequence, is wholly given to iniquity. In order to remove the former, the latter must be eradicated, and a devout missionary will leave no stone unturned, no means untried, which he is able to perform, and which is likely to accomplish an object so important. Hence the institution of 'The Madras Auxiliary Missionary Society'—the grand aim of which is to assist the funds of the Parent Institution. But it has often struck me that the money thus raised is but a small moiety of the good which such Societies produce. The talent which it elicits, the prayers which it offers, and the zeal which it inspires, are of more value than the gold of Ophir. Yet, still we cannot do without money. In an African city, which Mr. Campbell visited, they knew nothing of the use of money. In the South Sea Islands their traffic is carried on by barter; but in commercial countries, it is money that speaks all languages, and transacts all business. It is this which pays for instruction—purchases food—provides our equipment—procures us a passage, and ultimately supports us in heathen lands; and it highly gratifies the Missionaries and



their friends at Madras, that they can contribute a little towards defraying the great expense. To what extent the Madras Auxiliary may arrive is to us uncertain: but its commencement is worthy to be noticed. It proves, among many other things, of what great advantage *'The Evangelical Magazine'* has been to the interests of pure and undefiled religion. In 1815 Mr. Loveless received some copies of this useful publication, which he soon circulated among his hearers, two of whom, when perusing the interesting contents, were peculiarly struck at the sum which had been raised in one year by *'a Penny a Week Society.'* Pleased with the simplicity of the plan, they proposed to each other to make a similar attempt; this was made known to a third, who zealously entered into their views. They communicated their views to Mr. Loveless, who considered it a suitable opportunity to commence such a work, and did all in his power to forward it. At first they did not anticipate great things; but experience has proved that they can now raise *one hundred pounds a year.* Hallelujah.

#### *Laying the Foundation Stone of the Persewaukum Missionary Chapel.*

About 1800 years ago, it was said that the heathen had become 'vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they become fools.' The veracity of this statement none will doubt; but we anxiously enquire, are they not grown better? During this lapse of ages great revolutions have taken place. Every science is better understood, and has received improvements—and has not heathenism improved also? Alas! it has not. Heathenism is heathenism still. Her votaries are even to this very hour enveloped in thick darkness which may be felt.

Near the walls of Fort St. George stands a diminutive filthy looking temple, highly celebrated among females who are solicitous to have a family. 'The father of lies has circulated a report, that *the god* of this temple is dis-

pleased, and must be propitiated. Hence the traveller, when passing by, may see scores of little *cradles* hanging on the tree which overshadows the sacred place, if, peradventure, by this means, an offspring may be obtained. How monstrously absurd! But is there any absurdity that the human mind will not embrace? Is there any absurdity that is not to be found among the descendants of Brahma? No! *There are hundreds of towns in India within the sphere of British influence, sunk in ignorance and demoralization scarcely to be credited.*

Much has been written by the present generation relative to the depravity of the heathen, with a view to call forth the commiseration of Christians towards their benighted fellow-men: yet I believe the purest description of their impurity, and the wisest description of their folly, is found in words which the Holy Ghost teacheth. Romans, first chapter, and the last twelve verses. I have assembled heathens and Christians together in Travancore, and caused those words to be read in their ears, and they have unanimously confessed, that all those abominations were practiced among them. How hard must be that heart which can read the Apostle's description and not tremble! O my God have mercy on the work of thy hands. My heart bleeds at their horrid iniquities. How awful their state! O Christianity, thou offspring of heaven, stretch out thy potent arm to help. Thou pure and holy arm erect thy temples. Cause thy herald's to proclaim salvation. Diffuse thy influence through all the kindreds of the earth . . . and is it not cheering to the servants of the Lord that Christianity is erecting her temples in the midst of the Heathen, and that every year the number is increasing.

Our Mission in Travancore can rejoice in its *seven churches*—as many as the Angel of the Apocalypse reprov'd, exhorted and comforted in his Epistles. In these sacred places, Divine Service is performed every Sabbath day, and on every other day is offered up the morning and evening sacrifice. Many who love our Lord Jesus Christ in sincerity

never see the foundation of a church or chapel laid, though they are favoured with the gospel all their days. Others who went before them laboured, and they have entered into their labours. In this particular, I think myself favoured above many of my dear brethren. In the spring of 1818, I witnessed the beginning of the Scotch Kirk at Madras. A stately and elegant edifice—computed to cost 33,000 pagodas, or thirteen thousand two hundred pounds. At the close of the same year, I visited a number of people belonging to the Travancore Mission. Their residence is near the mountains, on a beautiful plain called Tittivilly, or Paradise, from which I hope multitudes will be transplanted to the Paradise above. A white man had never been seen there before. I proposed to this people, in behalf of my dear brother Mead, to send them an instructor, if they would prepare a place for the worship of God. They acquiesced, and on the evening of the same day we began the building. This to a missionary is a most important and interesting occurrence.

On New-year's day, 1819, I had the unspeakable pleasure to lay the foundation stone of the large church which Mr. Mead is building at Nagracoil. Much time previous to this had been employed in making the necessary arrangements. As soon as the stone was laid, I kneeled down in the presence of the people, and entreated the Lord to preserve the workmen from evil—to raise the building under the auspices of Heaven, and cause the top-stone to be brought forth with shouting grace! grace! unto it. There was no European present at Nagracoil or Tittivilly, except myself. The church is to be built of rock-stone, 120 feet long, and 70 feet broad. Her highness, the Rannee, gave the land, timber, and stones, for the building. Many other royal favours the Mission has received.

It has been intimated that proposals were made in 1817 for building a chapel at Vepery for the better accommodation of the congregation that assembles in Mr. Loveless's school-room. Thanks be to God it is now begun.

Before I left India I saw its commencement. My dear brethren, out of respect to me, requested that I would lay the foundation stone with my own hands. This I consider another proof of their affection. In order to convey to future generations something of the proceedings of this day, a few lines were written on parchment, and sealed up in a flint glass bottle, which I deposited in the foundation.

The inscription was as follows:—

“On Thursday, the 12th of June, 1819, the Rev. Richard Knill, of the London Missionary Society, laid the Foundation Stone of this place of Worship, called ‘*The Persewaukum Missionary Chapel*’; and, in company with several Missionaries, of different denominations, dedicated by solemn prayer to the worship of the Father, and of the Son, and of the Holy Ghost.

‘W. C. Loveless—C. T. Rhenius—T. Griffiths—John Hands—D. Schmid—R. Fleming—C. Traveller—J. Taylor—Richard Knill.’

The chapel is to be exactly the same dimensions as the Missionary chapel in Black Town, and the money for building to be raised in the same way, *i. e.* by voluntary subscriptions: and, from the characteristic benevolence of the gentlemen of Madras, and from what we have already experienced, we have no doubt but that the money will soon be realized. Several hundred pagodas were subscribed ere I left. A very dear friend of mine, who was desirous to see my name among the names of subscribers, gave me ten pounds, which was appropriated to that purpose.

It rarely occurs that the same minister and people build two chapels, unless a *schism* has taken place, but here it was *the effect of love*. The people were increased. The missionaries are encouraged, and the language of both is, ‘Enlarge the place of thy tent—stretch forth the curtain of thy habitation.’

On the evening of the day on which the foundation was laid, I took a long farewell of chapels, schools, church, congregations, and missionaries. The buildings I cannot expect to see again, nor can I hope to meet the people until



the morning of the resurrection. While I have my being, Madras will have, and deservedly have, a large share in my affections. May God, in mercy, grant that I may meet a great number of its inhabitants in the upper and better world.

My dear brother and sister Griffiths, with their little babe, embarked with me in the *Richmond*. All the dear brethren, and many of the people, accompanied us to the shore, and some of them came off with us to the ship.

To what place I shall next go, with what kind friends I shall next part, is all hid from mortal eyes. O my heavenly Father, to thy protecting care and blessing I commend myself. Pardon my iniquities—heal my diseases—strengthen my body—guide my feet—choose my inheritance,—make me useful, and be my portion and eternal great reward. Amen. Amen. Amen.

I remain, Rev. and dear sir, your affectionate Son in the Gospel.

RICHARD KNILL.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The Monthly Extracts of Correspondence for January 1820, contains a list of ONE HUNDRED AND TWENTY-SEVEN LANGUAGES AND DIALECTS, in which the Translation, Printing, or Distribution of the Scriptures, or Portions of them, has been promoted by the British and Foreign Bible Society.

#### RUSSIAN BIBLE SOCIETY.

*Speech delivered by His Excellency Prince Galitzin at the sixth Anniversary of the Russian Bible Society, October 9, 1819.*

By the blessing of the most high God, another year of the existence of the Russian Bible Society has been completed;—its activity continuing undiminished, and its success ever on the increase. And the Committee of this Society are now assembled to lay the Report of their transactions before their zealous co-operators in the same work—before all who wish to know how the knowledge of the revealed Word of God is disseminating among mankind. Although, owing to circumstances, this could not be accomplished at an earlier

period of the year as has hitherto been done, the work itself has nevertheless been advancing with unabated rapidity under the blessing of the Most High.

Our hearts ought indeed to be inflamed with the most fervent love to our Lord and Saviour, and our mouths filled with praises to his name, for the manifestation of such effects of his grace in the present gloomy times—so that while, on the one hand, the most woeiful defections from the true faith are making their appearance, the reading of the Holy Scriptures is, on the other hand, becoming more universal, and the number of copies multiplying, in order to satisfy the longing desire of those who are thirsting for the waters of life.

The present Report of the Committee will show how rapidly every successive year is promoting the great consummation of our Bible cause,—that of providing all and every one, with the words of eternal life. The same thing will be no less apparent by the intelligence from all parts of the world.

Every where the Spirit of the Lord is inclining men to receive that Word of Salvation which nourishes up to eternal life. Every where labourers are raised to go into the vineyard of the Lord. Every where the harvest is ripening.—“Behold, the day is come,” it may now be truly said, according to the word of the Lord, by the mouth of the Prophet, “Behold, the day is come,” saith the Lord, “that the plowman shall overtake the reaper, and the treader of grapes him that sowed seed, and the mountains shall drop sweet wine, and all the hills shall melt.”

But there is exhibited to the attentive eye of the Christian, a singular, and most striking feature in the accounts respecting that vast field in which the Word of Life is now sowing, namely, a most indefatigable zeal in preparing versions of the Holy Scriptures in the languages of all the unenlightened nations scattered upon the face of the earth. And in our own country this is no less manifest. In the different governments both near and remote, in the desert and in the village, in snow-clad Siberia, and upon the mountains of Caucasus, and Uralia, are

to be found lovers of the Word of God, who, of their own accord, and without any earthly selfish views of gain, are engaged in the work of translating the gospels, and other parts of the Bible, into the various languages and dialects spoken by the tribes who inhabit Russia—people who never before even heard of this Divine Word. What prospects of advantage can prove an inducement to undertake a species of labour which promises to the labourer so little renown? These translations are likely to remain for ever the property of a people of limited knowledge, and to be unrecorded in the splendid annals of the civilized world!—For what end do they thus toil, when neither the insatiable thirst of gain, nor the desires of the empty and vain-glorious honours of the world receive any gratification? The solution of these questions lies in the power of that Word itself which these men translate. Animated by the Spirit who inspired it, and constrained by the love of Christ the Saviour, they burn with holy desire to communicate the blessing to their neighbours, and they behold a neighbour in every one of the race originally created in the image and likeness of God. And thus what is written in the Scriptures is exactly descriptive of them: “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him;” and again, “If we walk in the light, we have fellowship one with another.”

It is not surprising, therefore, that these holy servants of the Lord should employ themselves day and night, in teaching His Word, and take upon them the labour of translating it into the languages of those nations among whom they live, in preference to every other occupation.

The reading of the Holy Scriptures is also becoming more general among us and among our villagers, who, in many places, assemble together, on the Sabbath, and other holy days, to spend them in reading their Bibles; and in some places, even the youth are occupied in the instruction of their parents who have not before been taught to read. The soldiers and sailors are like-

wise of their own accord seeking this spiritual food. They experience that in their families the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our Society. In conformity with the will of the Monarch, the reading of the Holy Scriptures is now introduced into all our seminaries of instruction; and this will doubtless lay a foundation for the piety of the rising generation, and thus, to no small extent, promote the Kingdom of Christ in the earth. In the confident hope that God will bless the reading of his own Word to these youths, may we not soon expect to hear many of them saying, as the language of their hearts, “O how love I thy law, it is my meditation all the day;—I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way that I may keep thy Word.”

Blessed be the Lord for thus planting his Word among us, instructing us to serve him, and to love him, and animating us by his Divine love to provide with his Word our brethren of mankind also. This word contains the most excellent wisdom for the youth, and for the man of grey hairs. It is beneficial, nay, indispensable for every variety of condition;—for all times, and for all circumstances. It is the life-food of the soul;—it is armour against the attacks of the enemy;—it is support for the afflicted;—it is solace for the miserable. By the Word of God man is conducted in the way of safety through life, and by it he is strengthened in the hour of death. In this Word our God makes known to us his way of salvation; and now, more than at any former period, the Sun of Righteousness is shining in his strength among men. Now “this Gospel of the Kingdom is preaching in all the world, for a witness to all nations.

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## SCHOOLS IN IRELAND.

In our last, we gave some account of the utility of Bible Schools in Ireland. We have since received the following Circular from the Pope to the Irish Prelates.

*Rome, Court of the Sacred Congregation for the promotion of the faith, Sept. 18, 1819.*

My Lord—The prediction of our Lord Jesus Christ, in the parable of the sower that 'sowed good seed in his field; but while people slept, his enemy came and sowed tares upon the wheat,' Matt. xvi. 24; is, to the very great injury indeed of the Catholic faith, seen verified in these our days, particularly in Ireland; for information has reached the ears of the sacred congregation, that Bible Schools, supported by the funds of the Catholics, have been established in almost every part of Ireland, in which, under pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the masters, and infected with the fatal poison of depraved doctrines. It is further stated, that the directors of those schools are, generally speaking, Methodists, who introduce Bibles translated into English by the 'Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith.

Under these circumstances, your lordship already perceives with what solicitude and attention, pastors are bound to watch and carefully protect their flock from the 'snares of wolves, who come in the clothing of sheep.' If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares; soon will the tares be seen growing among the wheat, and choke it.

Every possible exertion must therefore be made to keep the youth away from these destructive schools; to warn parents against suffering their children, on any account whatever, to be led into error. But, for the purpose of escaping the snares of the adversaries, no plan seems more appropriate, than that of establishing schools wherein salutary instructions may be imparted to paupers and illiterate country persons.

In the name then of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray; and, mindful of the forewarning of Peter the Apostle, given in these words, viz. 'There shall also be lying masters among you, who shall bring in sects of perdition,' 2 Pet. ii. 8; do you labour with all your might to prevent the orthodox youth from being corrupted by them; an object which will, I hope, be easily effected by the establishing of Catholic schools throughout your diocese. And confidently trusting, that in a matter of such vast importance, your lordship will with unbounded zeal endeavour to prevent the wheat from being choked by the tares, I pray the all-good and omnipotent God to guard and preserve you safe many years. Your Lordship's most obedient humble servant.

F. CARDINAL FONTANA, Prefect.

C. M. PEDICINI, Secretary.

The foregoing Bull of the Pope, has been received in Ireland, and the Roman Catholic Archbishop of Tuam has issued a circular in perfect accordance with it. On the other hand, Dr. Walsh, Roman Catholic Bishop of Waterford has addressed his diocese in a charge, enjoining the perusal of the Scriptures, and stating that the Douay and English Bibles do not essentially differ.

The Hibernian Bible Society, we understand, are about to print the Douay Version, without note or comment, with the sanction of some of the Roman Catholic Bishops.

Notwithstanding the injunction of the Pope and Archbishop, the Bible is eagerly sought for by many Catholics in Ireland.

## STATE OF THE JEWS.

*We Extract the following from the Preface to the London Jewish Expositor.*

Another year of our labours has been brought to a close. While we desire to be heartily thankful for the

mercies enjoyed during its continuance, we cannot review it without acknowledging that it has been one marked with signs the most portentous. In foreign parts we have heard of storms, and earthquakes, and desolating plagues; at home we have been shocked with the horrid yells of infidels and blasphemers, and the daring attempts of the seditious to subvert the venerable fabric of a constitution, which is the admiration of the world. In both these respects we have seen wicked men actually glorying in their shame. We know, however, in the midst of all, that the Lord reigneth, and that he doeth what he will amongst the armies of heaven, and the inhabitants of the earth, and in this conviction we would "be still, and know that he is God." "The wrath of man shall praise him, and the remainder he will restrain."

But there is one sign to which the last year has given birth, which, as more immediately connected with our labours, we cannot wholly pass over. The spirit of persecution against the ancient people of God has been suddenly revived. Again have they been plundered of their property, and driven from their habitations, by men calling themselves Christians.

It first broke out, as we are informed, at Meiningen on the Mayne, and then rapidly spread to Wurzburg, Frankfort, Darmstadt, Heidelberg, and even to Hamburgh and Copenhagen. Doubtless the *secondary* cause of this phenomenon may be traced to the jealousy of Gentile traders, at the commercial prosperity of their Jewish competitors. But we know that the Almighty is wont to bring about the accomplishment of his own purposes by means of secondary causes. It may be, then, that he has permitted this revival of persecution against a people who are yet "beloved for the fathers' sakes" to take place, in order to wean them from their too great attachment to the countries where they have been dispersed, preparatory to their return to that land to which he has promised to restore them, when the measure of

their punishment is filled up. At all events it is our duty to seize the moment of their affliction to set before them the Gospel, in which alone consolation is to be found in troubles, whether temporal or spiritual, with a humble hope that this may be the season when they shall be brought to call upon the Lord that he may hear them, and they may glorify Him.

From the New-York Christian Herald.  
AMERICAN SOCIETY FOR COLONIZING  
AND EVANGELIZING THE JEWS.

At this time, an unchristian spirit of hatred and persecution against the descendants of Abraham is spreading on the continent of Europe, every measures which tends to meliorate the condition of this ancient people, must be received with pleasure by Christians of every name.

When we reflect that there are more than six millions (according to Dr. Buchanan) of this scattered race, to whom the knowledge of the true Messiah is yet to be communicated, and that human agents are to be employed to make known to them the glad tidings of salvation through a crucified Redeemer, how should it warm our love, invigorate our zeal, and increase our exertions in the cause of our Master!

In pursuance of preliminary measures which had been taken to form a "*Society for Colonizing and Evangelizing the Jews*," a meeting of the "Friends of Israel" was held in this city on Tuesday the 8th Feb. when the Rev. Philip Milledoler, D. D. was called to the chair, and R. Havens, Esq. was appointed Secretary.

The constitution of the Society was read, and the officers chosen in conformity therewith.

We hope, in our next, to be able to lay before our readers the constitution of the Society.

"Illustrious sons of Abraham's race,  
Scatter'd and peel'd, in every place,  
Afflicted, buffeted, forlorn,  
Objects of universal scorn,  
Glad tidings now for Jacob hear,  
Your final jubilee is near.  
Oh! for the spirit from on high,  
To bring these wand'ring children nigh."



And take the veil from Israel's heart,  
Which he will by his grace impart;  
Then shall the earth with Israel bear,  
And in his glory Christ appear."

#### AUXILIARY EDUCATION SOCIETY.

The following article was communicated for publication in the Weekly Recorder by the Clerk of the Presbytery of Washington, Pa. If all the presbyteries attached to the General Assembly of the Presbyterian Church were to form themselves into education societies, auxiliary to the General Education Society of the Assembly, and to adopt zealous and efficient measures to attain their objects, the funds of that Society would be greatly augmented, and become sufficient for the education of many young men for the Gospel ministry.

The Presbytery of Washington, lately formed by the Synod of Pittsburgh from the Presbytery of Ohio, did at their last meeting in January, resolve themselves into an Education Society, auxiliary to the Education Society of the Presbyterian Church in the United States, under the care of the General Assembly. As the constitution adopted by the Society is substantially the same as that recommended by the Education Society under the care of the General Assembly, it is not necessary, to publish it at length. It is only requested that the 6th article may be published.

"6. Resolved, that a committee of three members of Presbytery shall be annually elected, to be styled *the Board of Council*, whose duty it shall be to appoint from their own number a Treasurer—examine the pretensions of applicants for support, and make report to the Society, at each of its stated meetings, of the number of applicants received, and of their proceedings generally, in order that the Society may make the requisite appropriations."

Immediately after the Society was organized, the Rev. Elisha M'Curdy paid into the hands of the Treasurer the sum of \$58 47 cents, received

by him from two Female Education Societies in the congregations of Cross Roads and Three Springs.

#### REVIVALS OF RELIGION.

*Extract of a letter to the Editor of the Christian's Monitor dated Ballston, Feb. 28th 1820.*

The Lord is pouring out his spirit in this place, in the church and Congregation under Rev. Mr. Smith's care, and the towns adjacent. We had in reality, a glorious time, on Sabbath the 20th of Feb. inst. It was a joyful time to the people of God, and I hope to some sinner. Christians can truly say, that it was the house of God, and even as the *gate* of heaven.

We met early, and by half past ten o'clock the house was completely filled: several sleigh loads of people were obliged to go away, being unable to get into the Church.—We may say that the Scripture is truly fulfilled "that out of the mouths of babes and sucklings, thou hast perfected praise;" for in this instance we saw *young children*, with *old grey-headed men* rise to present themselves to the Lord in an everlasting covenant. *Sixty-three* were taken into the Church; and many more are seeking the kingdom of God. Several have since given evidence that they have passed from death unto life. Conference meetings were held almost every night in the week: and the "still small voice" is heard and the effects are visible in every heart, and on every countenance. This is no time for Christians to sleep, but every one ought to strive to forward the kingdom of CHRIST, and use the talents which are given him, to the best advantage.

In *Stillwater* and *Malta* also, God is pouring out his spirit abundantly; and we understand also at *Amsterdam*, *Montgomery* county.

*Providence, R. I. March 7.*

Every sincere Christian will rejoice at the unusual work of reformation which is now going on in many parts of the country. In this vicinity, and par-

ticularly in this town, the effusions of divine grace have been copious and extensive. The ordinance of baptism was yesterday administered to nearly 40 persons by the Rev. Messrs. Gano and Toby : and there probably has been an accession to the different churches in this town, within a few weeks of nearly one hundred. The work has extended to persons of different ages, though principally to the young, and has been attended by "demonstrations of the spirit and of power," which must confound the sceptick, and should arrest the attention of the careless.—*Boston Rec.*

#### THE BIBLE.

*Extract of a Speech delivered at a Meeting of the London Auxiliary Bible Society, by Mr. Phillips, the Irish Barrister.*

"The Bible is a book of facts, as well authenticated as any heathen history—a book of miracles, incontestably avouched—a book of prophecy, confirmed by past as well as present fulfilment—a book of poetry, pure and natural, and elevated even to inspiration—a book of morals, such as human wisdom never framed for the perfection of human happiness. Sir, I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practise the mandates of this sacred volume ; and should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have conquered, and gloriously triumphed, in the goodly fellowship of the saints—in the noble army of the martyrs—in the society of the great and good and wise of every nation. If my sinfulness be not cleansed, and my darkness be not illumined, at least my pretensionless submission may be excused ; if I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their observations. If I err, it is in a heavenly region—if I wander, it is in fields of light : and rather than sink with infidelity into dust, I am content to cheat myself with their vision of eternity. I err with

men who have drunk deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught : I err with Bacon, the great confidant of Nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance ; I err with Milton, rising to heaven on an angel's wing, and, like the bird of morn, soaring out of sight amid the music of his grateful piety ; I err with Locke, whose pure philosophy only taught him to adore its source, and whose love of liberty never degenerated into rebellion against its author ; I err with Newton, whose star-like spirit shot athwart the darkness of the sphere ; I err with Franklin, the patriot of the world, the philosopher of liberty, whose electric touch thrilled through the hemisphere. I will not renounce even the errors of such men for the drunken death-bed of a Paine, or the delirious war-whoop of the sinking fiend, who would exalt his altar on the ruins of society. It is difficult to say, whether their tenets are more ludicrous or detestable. They will not obey the King, the Prince, the Parliament, or the Constitution ; but they will obey anarchy. They will not believe in Moses, or in Christ : but they believe Tom Paine. With no government but confusion—no creed but scepticism—I really believe they would abjure the one if it became legitimate, and rebel against the other if it were established. A lover of my country, I draw a line between patriotism and rebellion. A friend to liberty of conscience, I will not confound toleration with infidelity. With all its mysteries, I will die in the doctrines of the Christian faith ; and with all its errors, I am contented to live under the glorious safe-guards of the British Constitution.

#### NEW PLAN OF EDUCATION.

We re-publish the following article from the Boston Recorder ; and hope the subject will be taken into serious consideration. We are satisfied from observation, that industrious young men might, in most cases, support themselves, if their labours were rightly directed, without retarding their studies.

MR. EDITOR,—In a late number of the Re-



order, you published "a few thoughts" in reply to a query suggested in a former number, "Whether it is on the whole best to give or to loan money to indigent pious young men, beneficiaries of benevolent institutions." The "thoughts suggested in that paper, I think are excellent, and the reasoning against a loan very satisfactory. But what method *shall* be devised is a question of great importance.

I have often heard it remarked by persons of the first respectability, "that it is very desirable some plan should be devised to enable pious indigent young men to assist themselves in defraying, in part, at least, the expense of their education. In this way a greater number of young men of piety and talents might be brought forward, than on the present system, and the christian public be relieved in a great measure of the expense of their education, and be enabled to devote their charities to assist other benevolent institutions of equal importance.

The following plan for an institution to combine the objects of the Education Society and also of the Bible and Tract Societies, which has the sanction of many individuals of high standing in community, it is believed, if carried into operation, will effect this desirable object.

The *first* object of the institution would be to manufacture Bibles and religious Tracts; that is, make the paper, print and bind them for use.

The *second* object would be, to educate indigent, pious young men for the ministry, or rather enable them to pay the expense of their own education by means of what is called piece work, at the above mentioned branches of business, viz paper making, printing, and book-binding.

It is confidently believed that at 1-2 or 3-4ths of journeyman's wages, the young men may, with common exertion and economy at this rate of piece work, pay their own board and tuition bills and find their own cloaths. The institution should be organized with two or three sets of hands, so that when one set is employed at work, the other may be engaged at their studies. It is here worthy of remark that this change from study to work would be conducive to health. A relaxation from one to the other, would add more to strength of mind and body than if constantly confined to either.

It may also be remarked that the set of young men employed at labour, might in the mean time at intervals between the hours of work, get lessons at their studies. Young men thus educated should they become missionaries would be more hardy and better qualified for their station, than those educated without a mechanical profession. They of course, would be able to teach the mechanical arts which they had acquired at the institution to those whom they may attempt to civilize and christianize. A knowledge of the arts, particularly of paper making, printing and book-binding, would be an object of the greatest

consideration and importance to those who are designing to go on foreign missions. Thus by an institution of this kind, the objects of the Education, Bible, Missionary and Tracts Societies, would be better answered than in any other way. Thus would paper, bibles and tracts be manufactured, and pious indigent young men educated, and the Christian public relieved, in a great measure of the burden of expense. Thus paper might be made and bibles printed and bound, sufficient to supply all the demands of the Am. Bible Society.

The advantages arising from such an institution are many and obvious. The institution when once put in operation, would more than support itself. It could not fail from a calculation of the articles manufactured, at a fair market price to accumulate funds which would soon amount to its original cost. As the Bible Society would take the work off of their hands as soon as completed, bibles and paper could be afforded cheaper than at any ordinary establishment. There would also be a double profit or advantage arising from this plan, viz. the profit on the sale of the bibles and paper, and the expense saved to the Education Society, of the education of young men.

The Education Society are now at the expense of some thousand dollars yearly for the education of the indigent youth under their care. All this expense would be saved. What is now expended by the society in one or two years, would meet the whole expense of such an establishment, and place it in complete operation; And then it would ever after support itself, let the number of indigents youth be ever so great. The profits arising from the articles manufactured would support the institution, and constantly accumulate funds.

Should an institution of this kind be thought practicable and expedient, the establishment, at Humphreysville, owned by the late Gen. Humphreys, presents, it is believed, one of the most eligible situations in the United States for it. There is no place better designed by nature for such an institution. Buildings commodious and well calculated for all the different purposes to which they might be applied, viz. to paper-making, printing, book-binding, boarding, lodging, studying, are already erected, might be purchased at a very moderate price, and with very little expense, might be converted into paper mills, &c. The buildings attached to the establishment are sufficiently numerous and commodious for an institution of this kind on an extensive scale. Its water privileges must be acknowledged to be very superior. Its local advantages on account of the cheapness of fuel, board, &c. are great; and its short distance from New-Haven, would even admit of its being connected with Yale College. The young men, members of the institution, might complete their education at that Seminary. In short, the local advantages, the excellent water privilege, together with the commodious buildings, &c. render Humphreysville superior to any other place in the



United States, for an institution to combine the objects of the American Bible and Education Societies.

Now if the establishment of such an institution should be deemed expedient, the inquiries naturally arise, by what means are funds to be raised to accomplish so great and so desirable an object, and what would be the probable expense of establishing and carrying into complete effect an Institution of this kind.

In answer to these inquiries, let it be observed, it is believed, by competent judges that about 20,000 dollars would be sufficient to establish, organize, and carry into full effect, the institution in all its branches; so that ever after it would be able to support itself and accumulate funds. At any rate, all that would be required to secure the success of this calculation, is, that the Bible and Tract Societies should from time to time apply the product of their funds for purchasing the Bibles and Tracts that would be manufactured by the institution, instead of purchasing them elsewhere. In answer to the inquiry, how shall funds be obtained to defray the first expense of the establishment of the institution, I observe, let what is now expended by the Education Society annually, for the education of pious indigent youth, be devoted for one year to this object, and let agents be appointed to solicit contributions, and enough might be raised to meet the expense. Or let the American Bible Society, loan 10 or 20 thousand dollars, and receive the amount loaned in Bibles manufactured at the Institution at a fair price, and the original loan might in no great length of time be refunded. Might not the Missionary, Bible and Education Societies, unite in patronizing such an institution. Much might be done by concentrating their energies by united effort. If these Societies were thus to unite, their usefulness would be more extensive, because their objects would be combined, and of course, more completely answered than in any other way. The Institution, of course, would be under the management of these Societies; and it is at least supposable that the Bible Society would apply the product of their funds from time to time to the purchase of Bibles manufactured at the Institution. It might also unite the interests of the Heathen School established at Cornwall, and that institution might be removed, and its property and resources be devoted to this object. Great effects are often the consequences of little causes. It is believed that the establishment of such an institution is practicable and expedient, and that the time is not far distant, when it will be attempted and effected. Let men of influence, piety and worldly wealth, unite in accomplishing this great and desirable object. The Most High will make use of means to bring about the millennial state. The world will be civilized and Christianized by means of Bibles and Missionaries, who will carry forth with them the glad tidings of the gospel of Jesus Christ to benighted pagans of the earth, and to the destitute in Christian lands, and who will teach not only the Christian faith, but also the sci-

ences and mechanical arts, together with agriculture to those whom they may civilize and christianize. Finally if the object of such an Institution be thought practicable and worth attempting, then faith and perseverance, will be the requisites, together with the blessing of God, to ensure success.

E. G. S.

Humphreysville, March 1, 1820.

#### AN AFFECTING NARRATIVE.

From the London Evangelical Magazine.

DEAR SIR,—Should the following peculiarly interesting and well-authenticated little fact, meet with your approbation, and appear to be calculated for usefulness to your numerous readers; you will much oblige me and many others in this neighbourhood, by permitting it to be inserted in your excellent publication. The circumstance itself occurred in the town of Warrington; was related there, at a Bible Meeting, by a gentleman of respectability and veracity, and connected with the Society; and has since been repeated by myself in a neighbouring town, on a similar occasion.

The narrative itself has a claim upon our attention, from the *simple, touching*, and unaffected strain which it breathes; indeed, if, in this day of *open profanity, bold infidelity and awful blasphemy*, it should be the humble instrument, in the hand of God, of making *one immortal soul more reverence and love the Bible*; or of *confirming one wavering individual* in his attachment to Sunday Schools, (when *rightly* conducted,) our labour in transcribing and printing, will be amply repaid.

The circumstance to which I allude is introduced to our notice in the following words: 'About three weeks ago, two little boys, decently clothed—the eldest appearing about thirteen, and the youngest eleven, called at the Lodging House for Vagrants in this town, for a night's lodging: the Keeper of the House (very properly) took them to the Vagrant Office to be examined; and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting; and no doubt was entertained of its



truth. It appeared, that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving them orphans, in a wide world, without a home and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool—poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired therefore and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a *Bible*. The keeper of the lodging-house, addressing the little boy, said, 'you have neither money nor meat, will you sell me this Bible? I will give five shillings for it.' 'No!' exclaimed he, (the tears rolling down his youthful cheeks) 'I'll starve first.' He then said, 'There are plenty of books to be bought besides this: why do you love the Bible so much?' He replied, 'No book has stood my friend so much as my Bible.' 'Why, what has your Bible done for you?' said he. He answered, 'when I was a little boy, about seven years of age, I became a Sunday Scholar, in London; through the kind attention of my master, I soon learnt to read my Bible:—this Bible, young as I was, showed me that I was a sinner, and a great one too; it also pointed me to a Saviour; and I thank God that I have found mercy at the hand of Christ, and am not ashamed to confess him before the world.' To try him still further, six shillings was then offered him for his Bible. 'No,' said he, 'for it has been my support all the way from London: hungry and weary, often have I sat down by the way side to read my Bible, and have found refreshment from it.' Thus did he experience the consolations of the Psalmist, when he said, 'In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.' He was then asked. 'What will you

do, when you get to Liverpool, should your uncle refuse to take you in? His reply may excite a blush in many established Christians. 'My Bible, tells me,' said he, 'When my father and my mother forsake me, then the LORD will take me up.' The man could go no further, tears choked his utterance, and they both wept together. They had, in their pockets, tickets, rewards for their good conduct, from the School to which they belonged, and thankfulness and humility were visible in all their deportment. At night these two little orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to him whose ears are ever open to the prayers of the poor destitute; and to him who has said, 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.' The next morning these refreshed little wanderers arose early, addressed themselves to their journey, and set out for the town of Liverpool; and, may HE who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

Now, Mr. Editor, this little simple fact appears to me to address itself to the hearts of three different classes in society: and I must claim your indulgence while I mention, what I think it says to each. To the *rich* it seems to say, 'Withhold not from the poor that blessed book, the Bible, which is so peculiarly calculated to afford them comfort and consolation in the trying hour of affliction and woe!' To the *poor*, it seems to say, 'Learn to count those persons your greatest enemies, who wish in the present day, so maliciously and so wickedly to weaken your faith in the Bible, and in its Divine Author! And, to the Members of Bible and Sunday School Societies, it seems to say, 'Be not weary in well doing, for, in due season you shall reap, if you faint not.'

I have lately learnt, Mr. Editor, with some degree of surprise, that it is supposed there are not more than fifteen millions of copies of the sacred



Scriptures extant throughout the world. Consequently, if the world contains, as is supposed, *one thousand millions* of inhabitants, then the appalling fact, that there are *nine hundred and eighty-five millions* of our fellow-creatures destitute of the Bible, is forced upon our attention! *nine hundred and eighty five millions of immortal souls*, perishing for lack of knowledge! *nine hundred and eighty five millions of dying creatures* deprived of perusing those sacred pages, which are able to make them wise unto salvation, through faith, which is in Christ Jesus! Oh, Sir, who would think it *credible*, that the Gospel of our Lord Jesus Christ should have been in the world for a period of upwards of *seventeen hundred years*, and yet, that *nine hundred and eighty five millions* of the human race should be still destitute of that book, which records the agony and death of its divine and glorious Author! Oh, 'tell it not in Gath, publish it not,' &c.

#### CEYLON MISSION.

We are happy to state, that intelligence has been recently received in this city from the Missionaries who sailed from this country to India in June last. Letters from Mr. and Mrs. Winslow, and Dr. Scudder and his wife, were written on board the Indus, and dated Bay of Bengal, October 15th, and post-marked Calcutta, October 26th, 1819. The Missionaries have forwarded to the American Board of Missions a particular Journal of their voyage for publication; we shall therefore confine ourselves to a brief summary of their contents.

The voyage had been generally very pleasant and prosperous, excepting for a few days when they were in some danger from a severe gale, which drove them out of their course, near the coast of Africa. This was followed by a storm of lightning, rain and hail. The awful grandeur of which, says one of the females, mocks all description. The variety of scenery presented by the ocean, particularly when the waves appear to be on fire, and when they mount up to heaven and go down again to the depths, is worth witnessing. The majesty and power of God has never appeared to me so overwhelming as since I have been at sea. And yet there are but few of those who constantly witness this exhibition of infinite Power, who adore and confide in it.

But a still greater display of Power and of Grace has been exhibited in the hopeful conversion of the whole ship's crew, amounting to sixteen souls. Soon after they left this country, the Missionaries began to direct attention of the seamen to the great concerns

of religion, and set apart special seasons for prayer in their behalf. They saw but little effect upon their labours until the latter part of September or the beginning of October, when the Holy Spirit was poured out upon them with power, and every seamen, even to the cabin-boy, were brought to bow to sovereign mercy. Those whose chief delight had been to laugh and ridicule at religion, had to bow their stubborn necks to King Jesus, and own him as their Lord. Five of the seamen were converted when no voice was speaking to them. The first mate, an amiable young man, who cared nothing about religion, was struck under conviction while raising a harpoon to strike a fish on the Sabbath day. One of them was much displeased when he found that he was to be shut up in the vessel so long with such creatures as the missionaries, and verily cursed them in his heart. He had no Bible, and would never read in one, for he did not believe in its divine origin. He is now rejoicing, and cannot be satisfied with any book but the Bible. This wonderful display of grace, embracing the officers, the steward, the cook, the boy, and ten seamen, all of whom give evidence of piety, must have filled the hearts of the Missionaries with rejoicing. It seems a token of God's approbation of their undertaking, and an earnest of their success among the heathen.

The Missionaries generally enjoyed better health than when they last wrote, and assure their friends that they have no desire to return. But rejoice that the Lord has counted them worthy.

Since the above was in type, we are pained to notice in a New York paper, the death of Maria Catharine Scudder, infant daughter of Mr. and Mrs. Scudder, who died at Calcutta, on the 25th of October.

#### CARD PLAYING.

On Friday, January the 14th, as a gentleman in the city of London, was playing at cards with his friends, at his own table, something peculiar in his manner being observed, every eye was fixed upon him, when it was found that he was actually dead, still sitting upright in his chair, and the cards remaining in his hands.

It is often said, that there is no harm in playing a game of cards! But who would wish to be summoned into the presence of his Maker and his Judge from so vain and frivolous an engagement.

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